fire, just emerges & dances near a munusi & nt, only a haalbsila (B) in
Bo the Coola can dance round fire.
(7) saying "I will bring it out" Anyone who is smart at talking
(8) [illegible] sounds a la eagle
(9) a munusi & nt also now a lad's sasaola sanamsla, but swiftly
put a new tune to it.
(10) ha, a alk", there is a constant string of interplay between a two.
(11) While a announcer & his alk" going on a series of replies about the
way he was like this long ago
114 (1), just a beating of a musicians sticks.
(2) A use of a haalbsila is new, just come from BB, formerly a chi
messal of a suit was done in a (blusta), without any ceremony.
At present most of a haalbsila princes are going back to BB, ; not
as yet to BBs has not been made.
(3) but none would dare to say it was a lie.
(4) always a foreign haalbsila: this is a law, he gets much pay
(5) after 40 or so have danced.
(6) it is a sanamsla acquired via etabuala.

372

(A) [illegible]

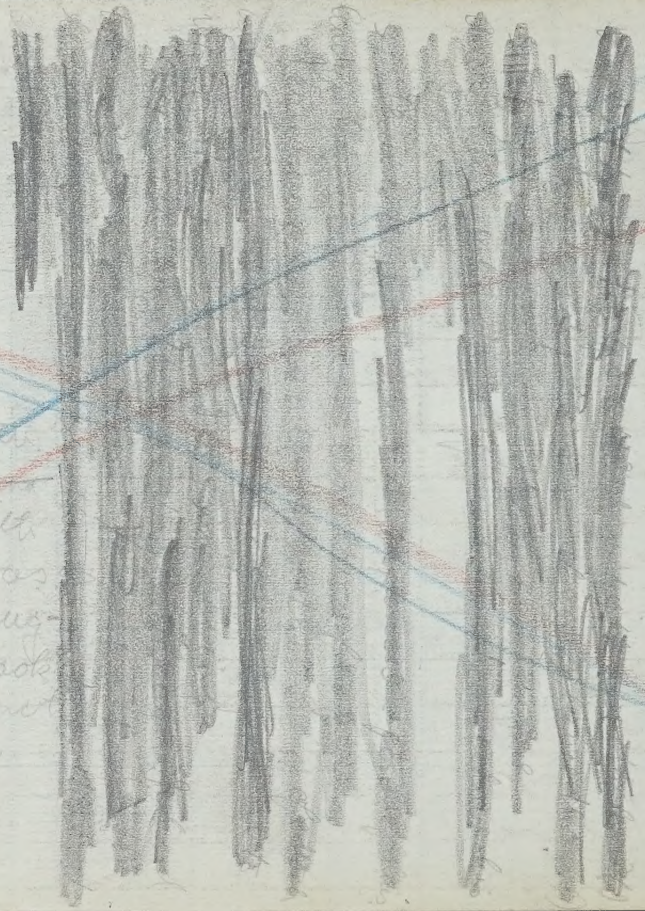
(B) [illegible]

(C) [illegible]

(D) [illegible]

(E) [illegible]

Note. [illegible]



[illegible] put on a few clothes and [illegible] walk, [illegible] walks being [illegible] a lady from [illegible] Road conversation [illegible] we get [illegible] Road a number of [illegible] have been [illegible] at he. ___

This clarinet thing should have gone on earlier. The clown hears that he will be unable to give presents to his own people & at the time his guest are present. When he calls in his own town & adjacent. It is considered a disgraceful law if a man has a child by his 4th but he can use goods to get by at this time. e.g. he may have 2 wives, for this & use it to amount that he owes to wife's sister's son, & later may do same for him. Before this time, it may be a week, or it may be more, the gong has sounded, & all who has come to every house & told the people how so-& so has become strong by the name how ——. A load now goes to a blast & the people sing. Return to (C). The clown pulls his blanket & announces how much he owes for a name for each load. Then these goods are distributed (E) (D) shouts, speaking these goods are not returnable. At a stated time & he demands how many blankets he has had, & will late return them. A poor man cannot, but there is no hard feeling in such a case. It is enough to make a load a sack if just a few clown be called to the load & cows not essential. In old days, only 2 sacks would have been present, & after the presents all the each would dance together to 2 good tunes from among their own. They use (shimmers). They practise a long & face & hands; but the dancing, then food & all go. The gong came from BB long ago.

374

(A) nax̣ ̣usnem

(B) ät tam ̣ ̣ ̣

o hailbula more recently.

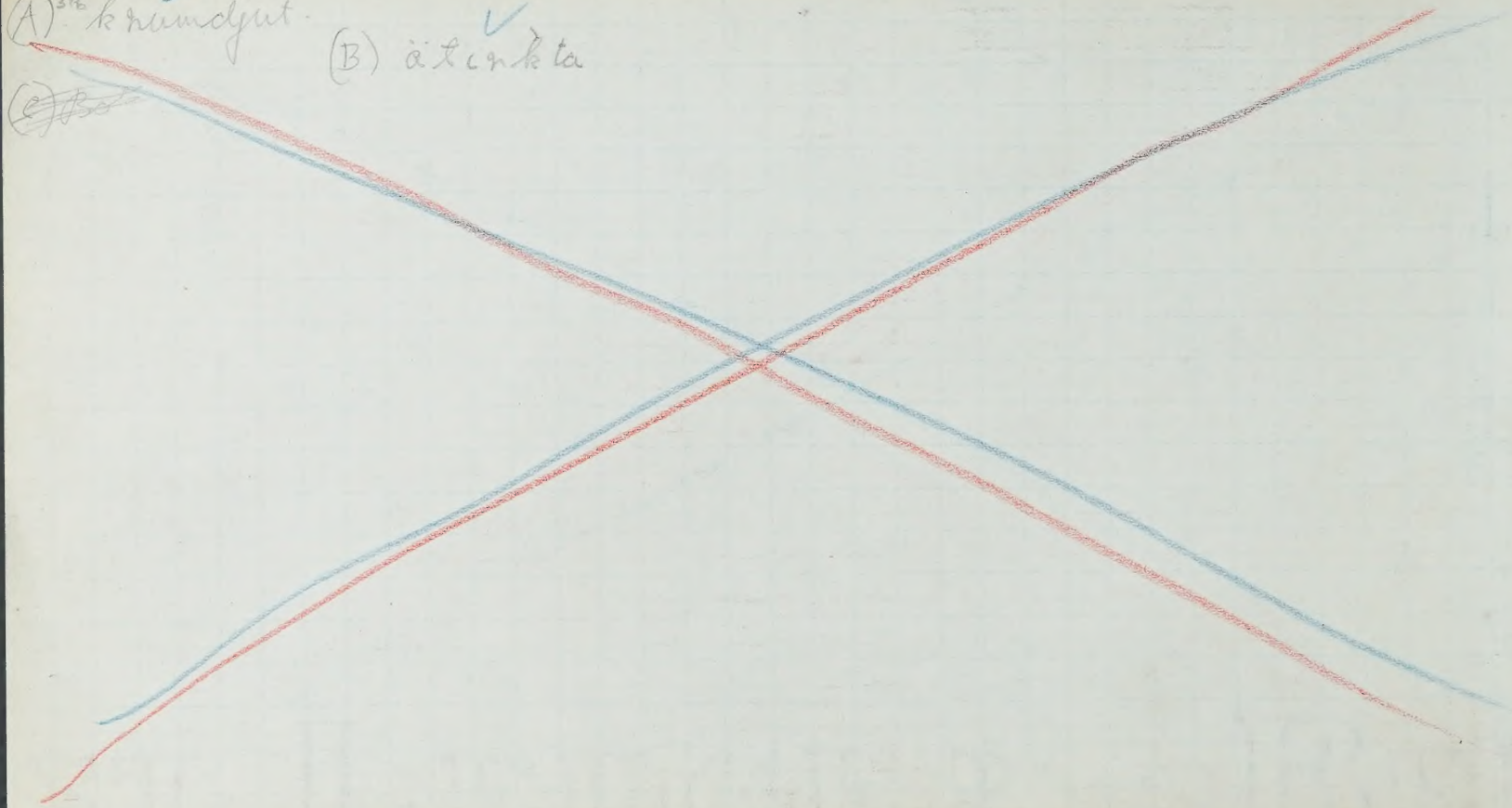
Soon we come to A. It is night & there are present 5 (sacks) of (B), & o alcyos (who may not be 5 sacks). O (alglus) dance together to 2 gongs & flute, while o (B) (C). They dance behind o fire oddly. Sticks remain in corner near door of hut. Then o blankets are counted, so many for 1 alcyos, so many for [illegible] & so forth, o donor being helped by a parent of o lads whom he is introducing — to whom he may or may not present a name from his own stock-in-trade. These blankets will later go to o alcyos & their food & all leave.

(324 bis)

Next day is called (E) or (F). Food day is being served in donor's house. (Further details elsewhere). At dusk all called (H) & first business is o repayment to o donor of debts o alcyos, all witnesses to this transaction. Only o donor's own village do so, & when debts are paid o matter is finished, does not go on ad infinitum, e.g. if 10 years ago donor had given me with 50 blankets how maybe I repay 100 & o matter is over, but if o small interest or just principal that is no trouble. ~~It is best that a donor asks for a copper to make sure he has~~ o help may have been for anything. Then [illegible] heard outside, & o [illegible] who has been chosen for his ordonical powers goes out to see what it is. He returns to announce so, using a ~~stick~~ stalk in r or absolute name of o deceased, & in comes a bibusta. O dance is always surrounded by many

(A) 37½ krumdjur.

(B) åtcnkta



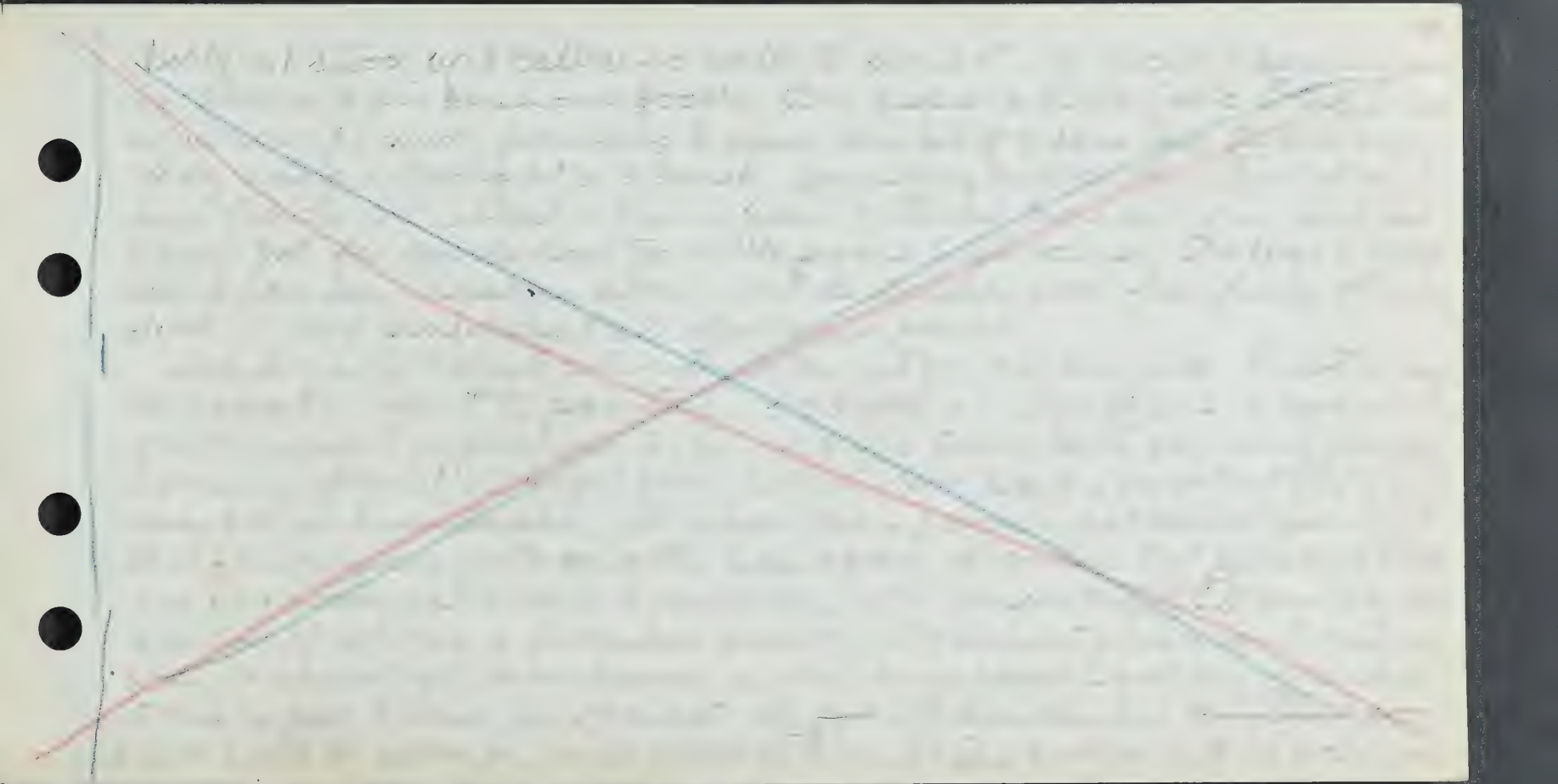
se roofs, including a carpenter (to make & mash foreign carpenters are often asked) & goes round once. This is repeated 1 by 1 for all & deceased who are to be remembered & Eulogies & boxes to & smallest of & commemorated deceased. Then goods are given to & 2nd go to validate & copper transaction for a clan. If there be delay in & return coming of & Eulogies, as sometimes happens, then a foreign band while is called on to fill in & gap by singing his own song, to make clean & road for & dead. This (stuttusaiki) is not essential to a turn, only done when & donor has lost many of his family. Then goods are distributed to & also to validate & stuttusaiki. If there is any & Eulogies some may dance by night, if not all perform next night. Then food & go.

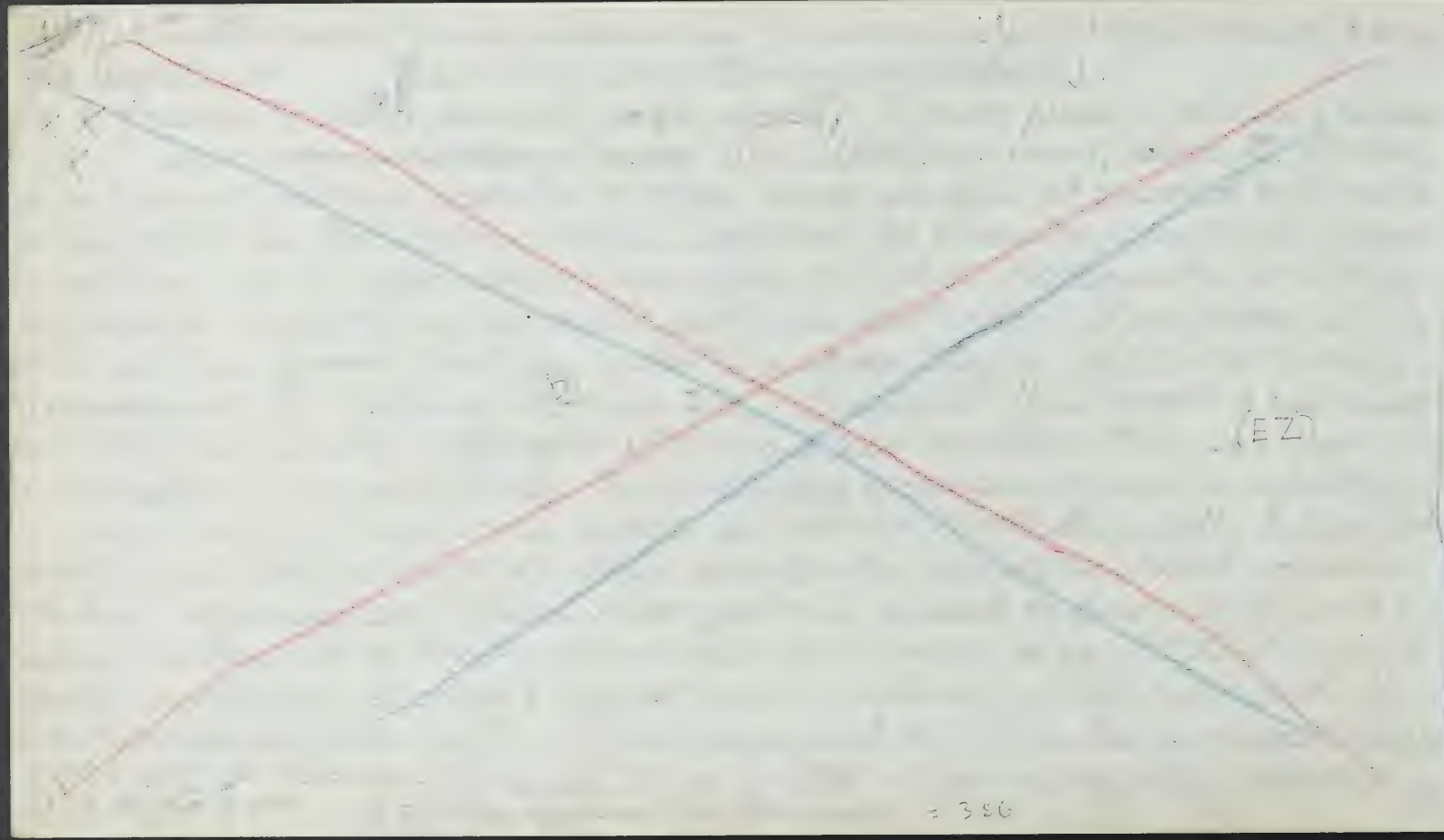
The next day is (A), also called (B). All day & guests are given food in & donor's house, being told to sit where yesterday they sat. It is now that insults are rejoiced, e.g. if a man has been stingy when trimming, he now given but little food, less than his fellows. Jowett tells of a boy he saw when a lad. On a previous occasion [illegible] had been at [illegible] to Tallis where they had been insulted, & now Tallis wanted to pay & damage when they were clap to Baby's F. Tallis & Sinxt people sat down near & fire. They wanted to give trouble; a big fire was burning, & Tallis turned on it much of their grease, till & heat almost destroyed & guests.

(A) 379 Haiöät
(B) lisdjut.
(C) äPxwekum
(E) i pöxösh c w
(F) how enter. a start of stalt c m x making, before hu[illegible] sh c m, see (A) on next page.

(B) (D)
hote x löx t h c m. I like corney [illegible] go ahead. Comes v. much first. This is when a man's w[illegible] him a stalt c m x house with smaiista. In [illegible] appears a hang of these trees is a house with T P, it is this T P which is used. a painting on a walls to belong to his smaiista. 1029

hote. A stalt c m x is laughed at should be distribute goods to his own people at a t c m.

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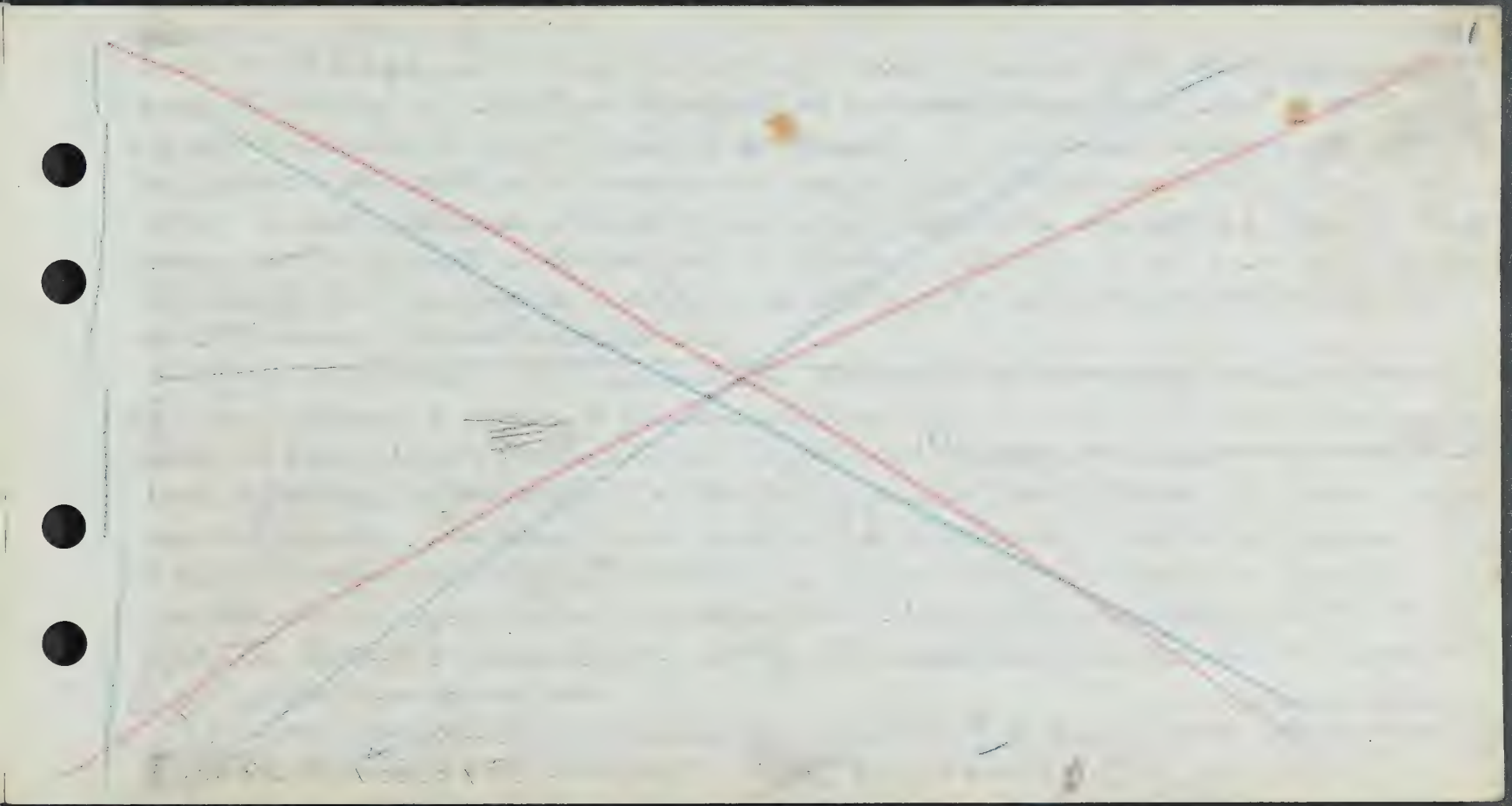

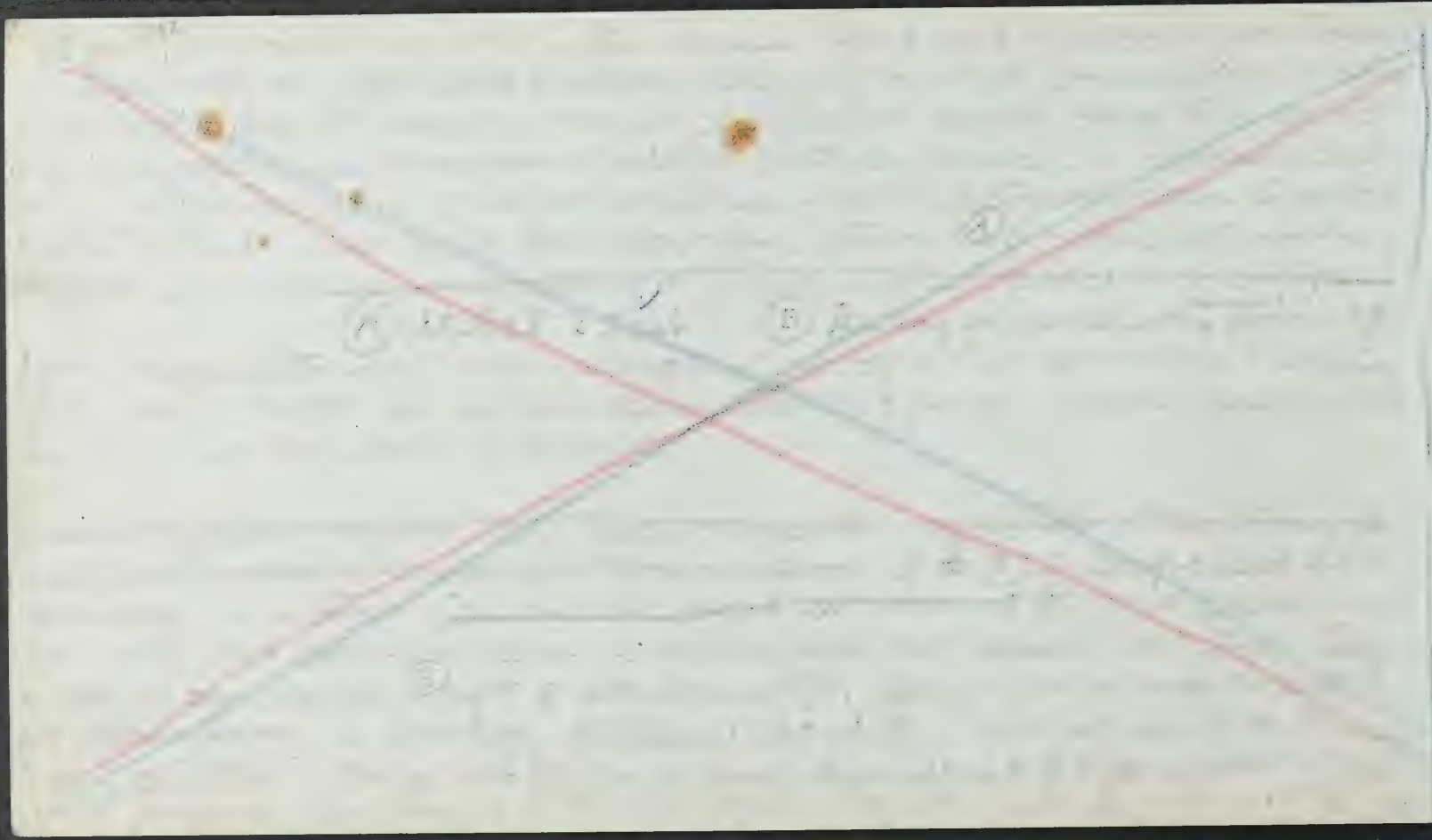

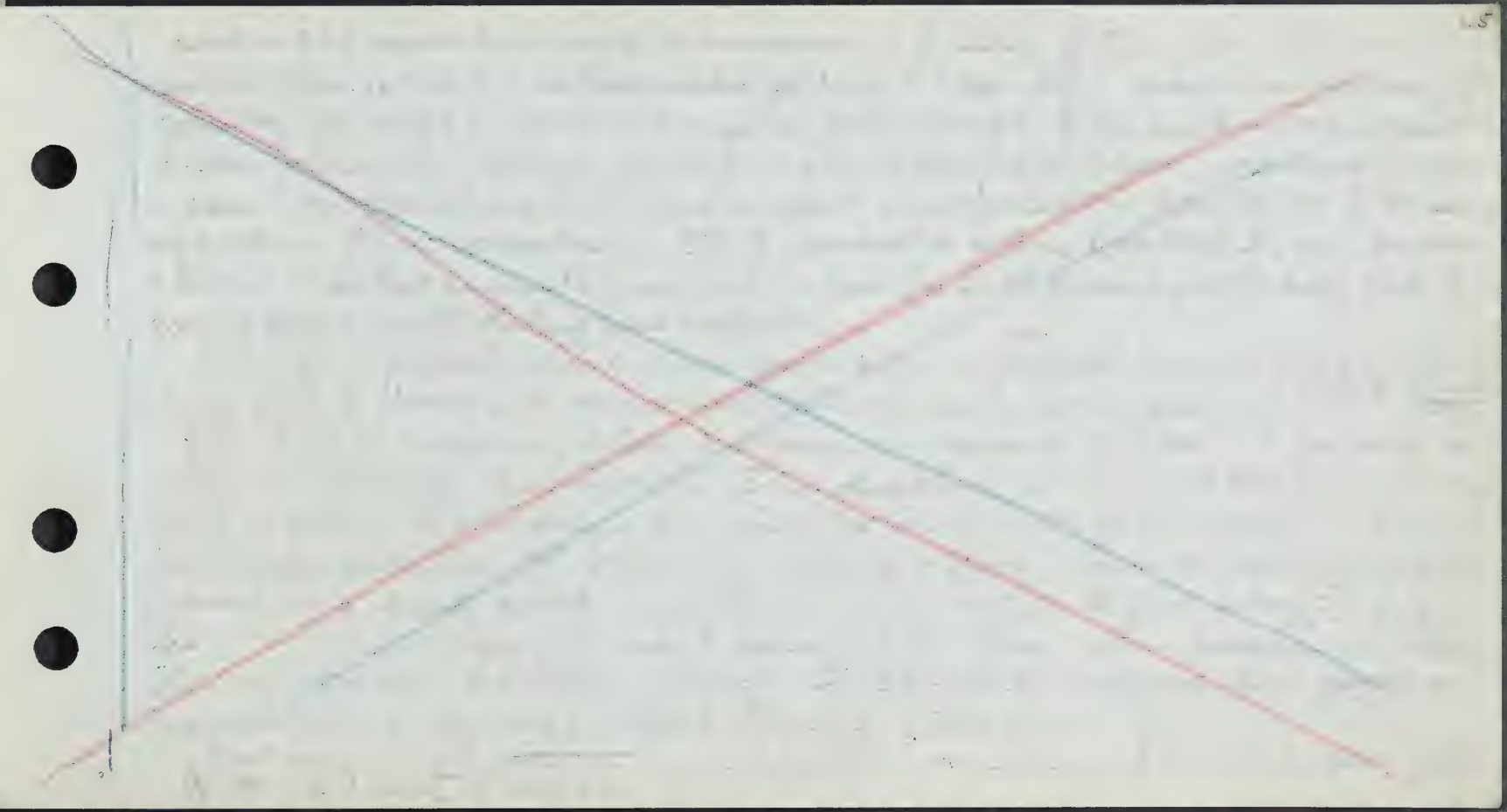

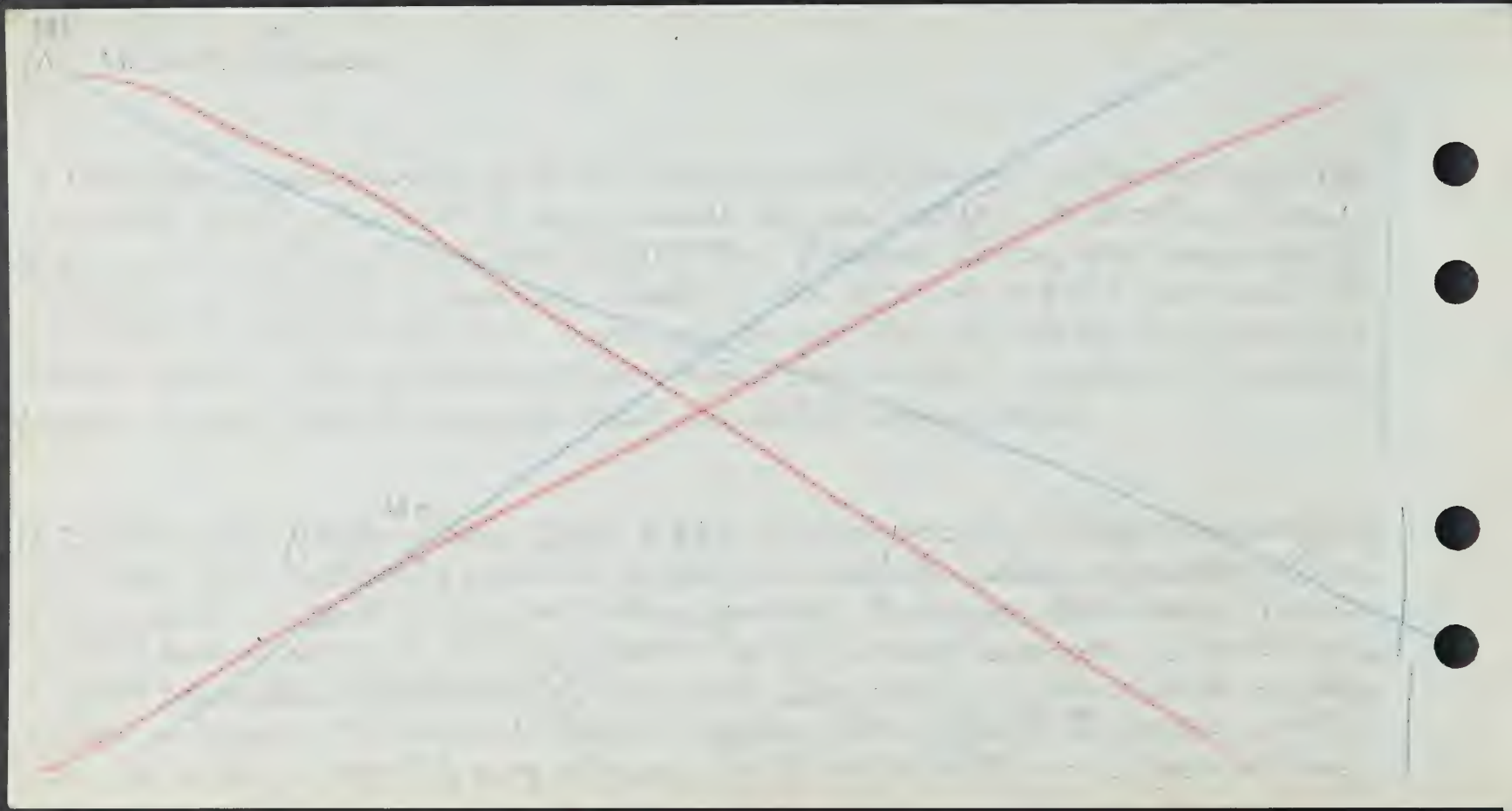

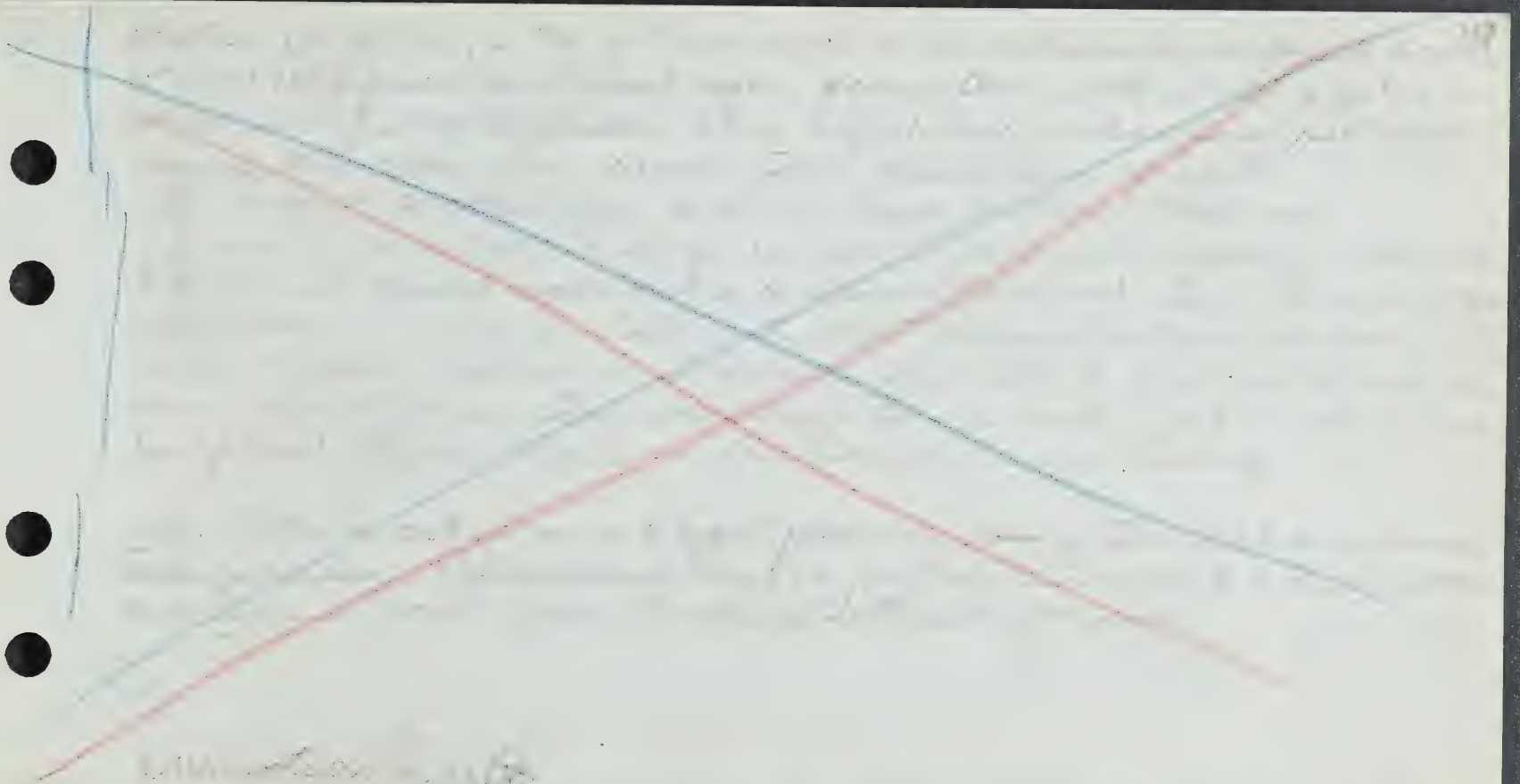

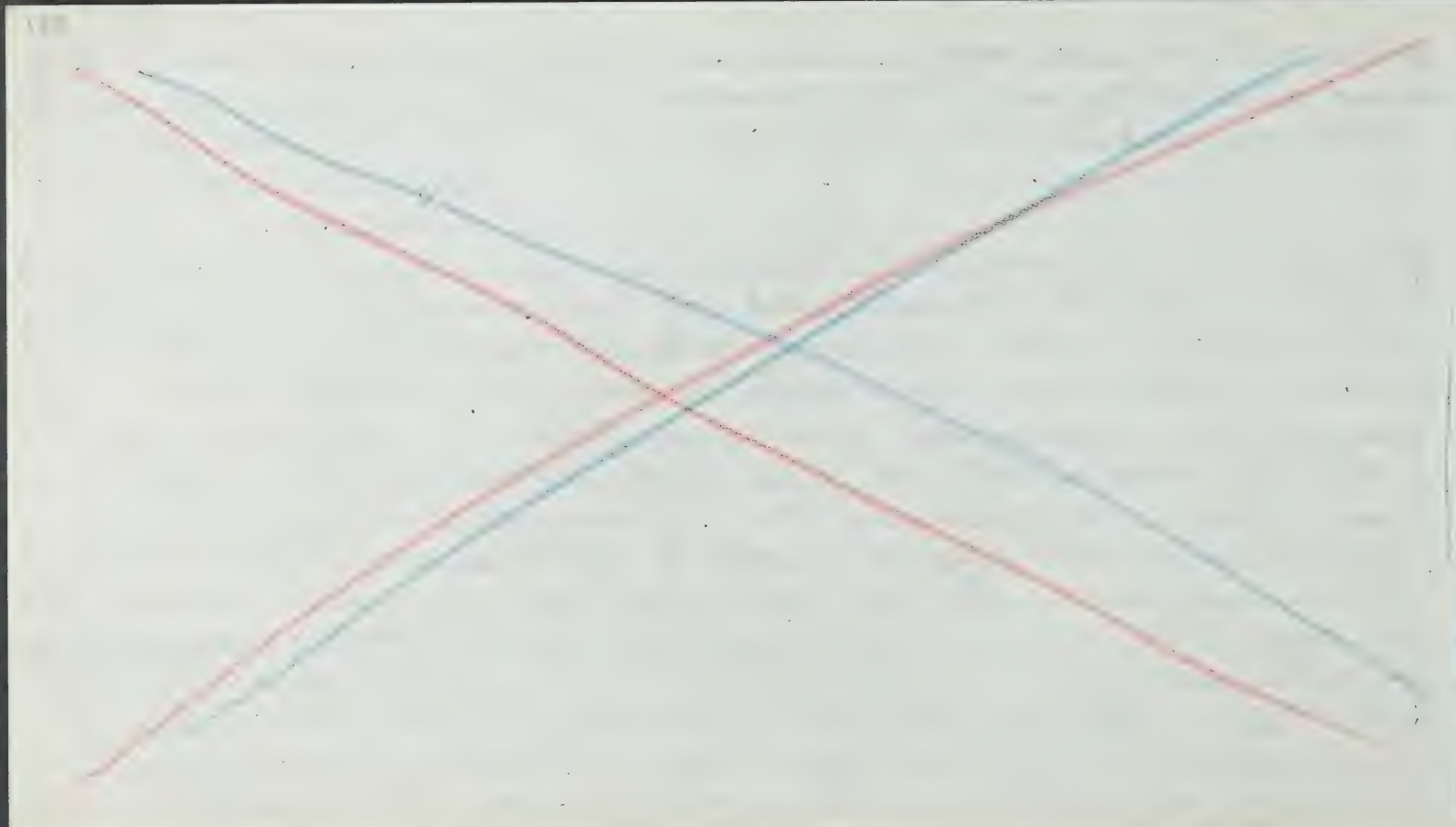

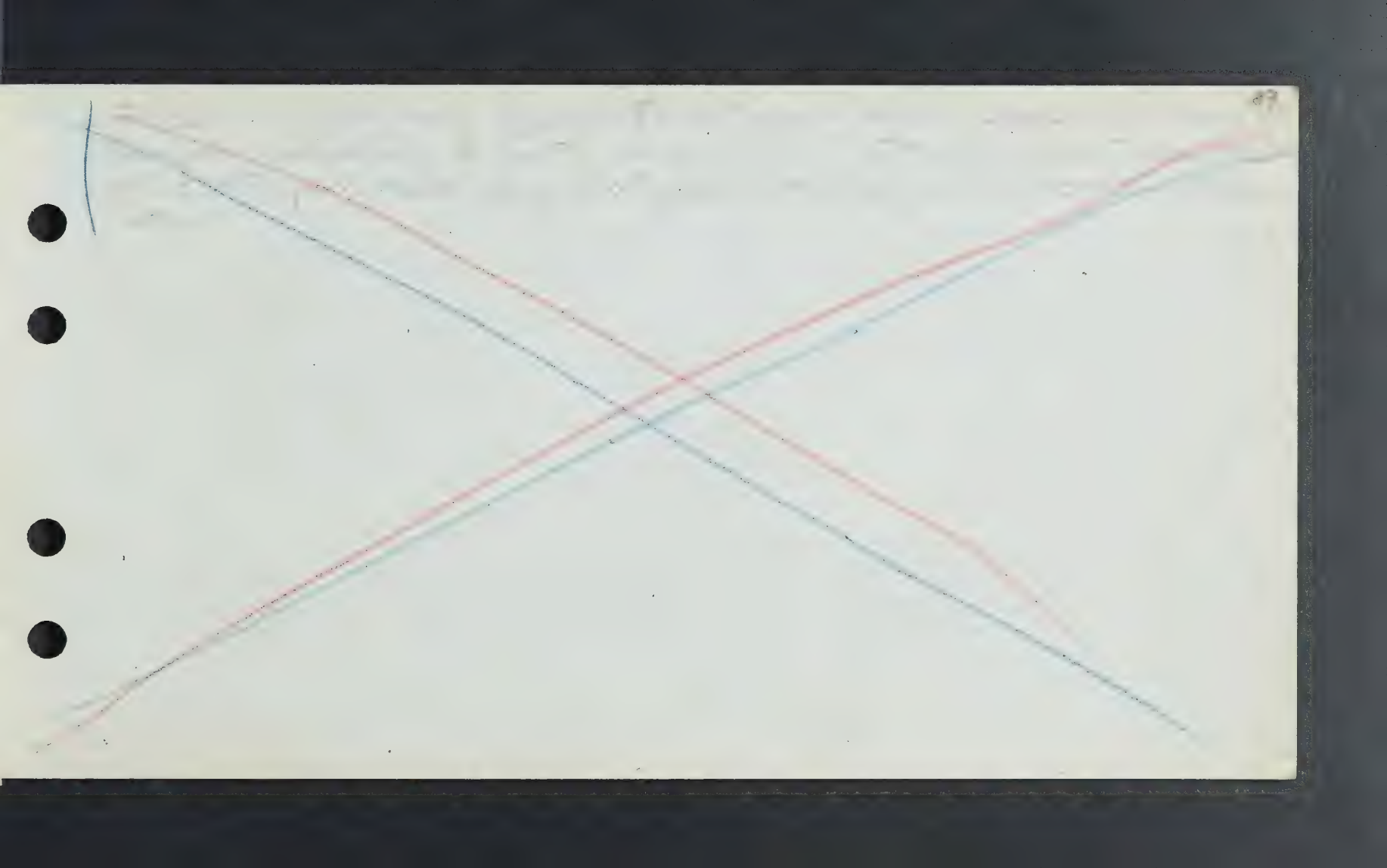

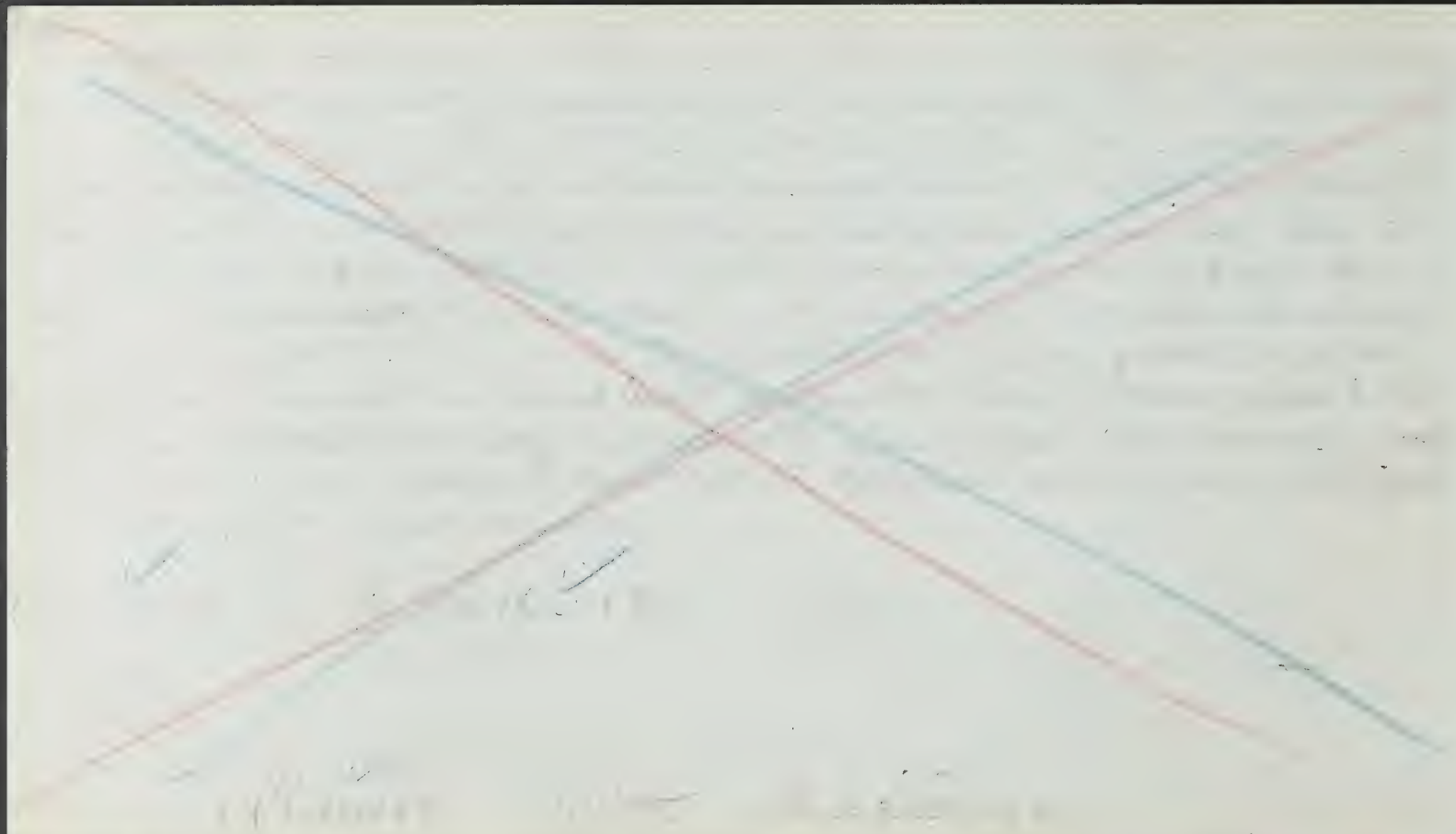

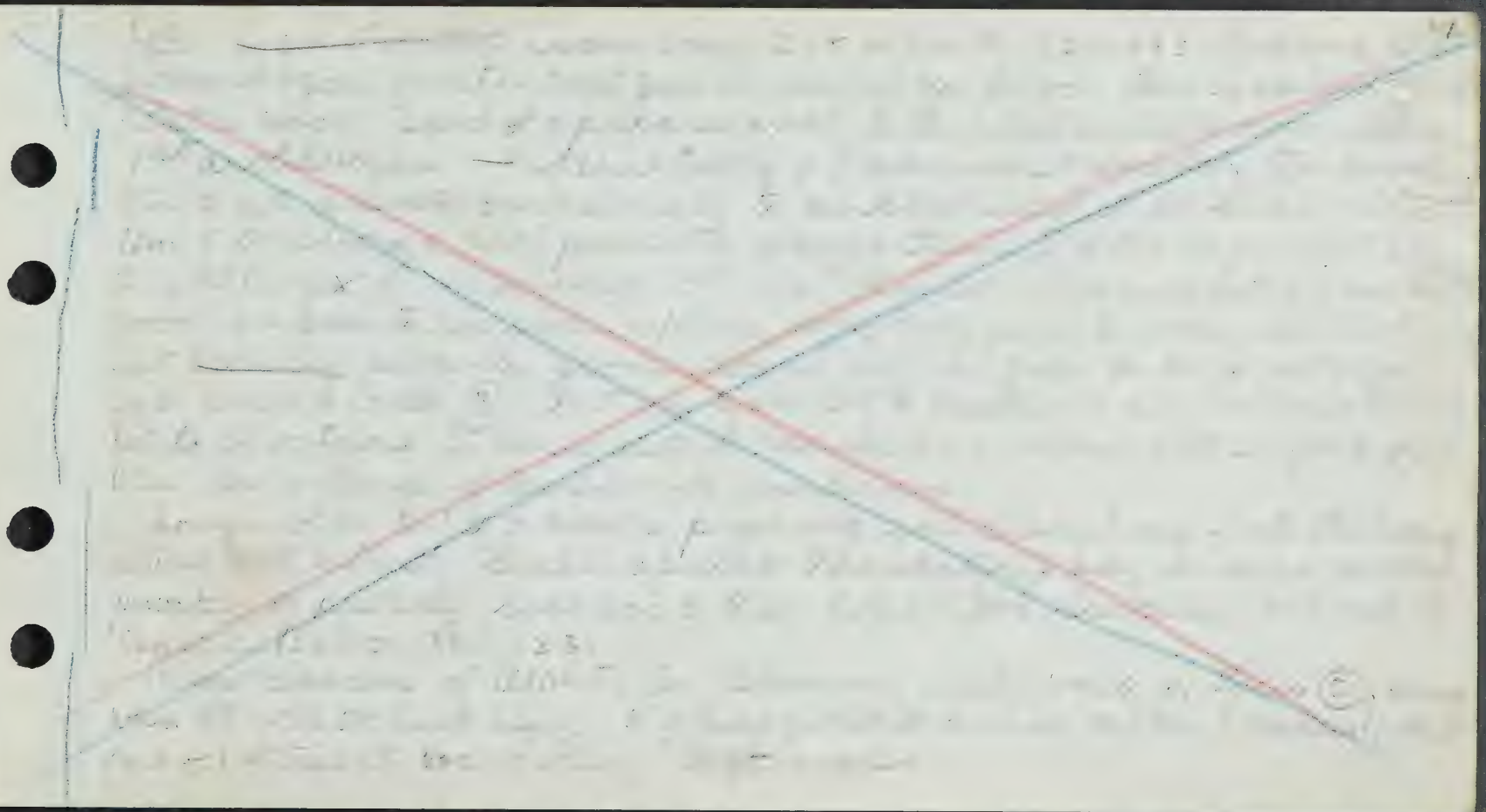

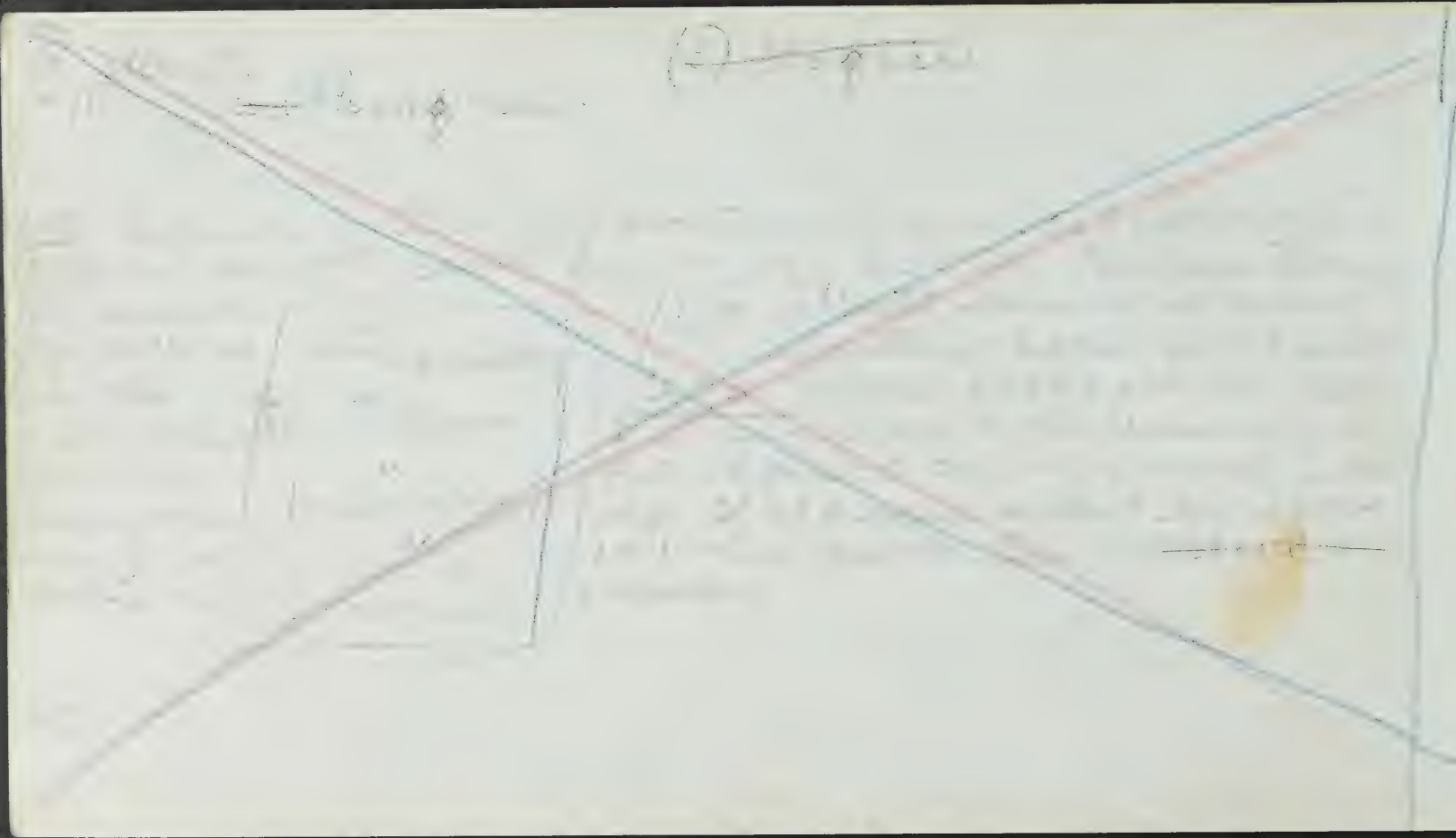

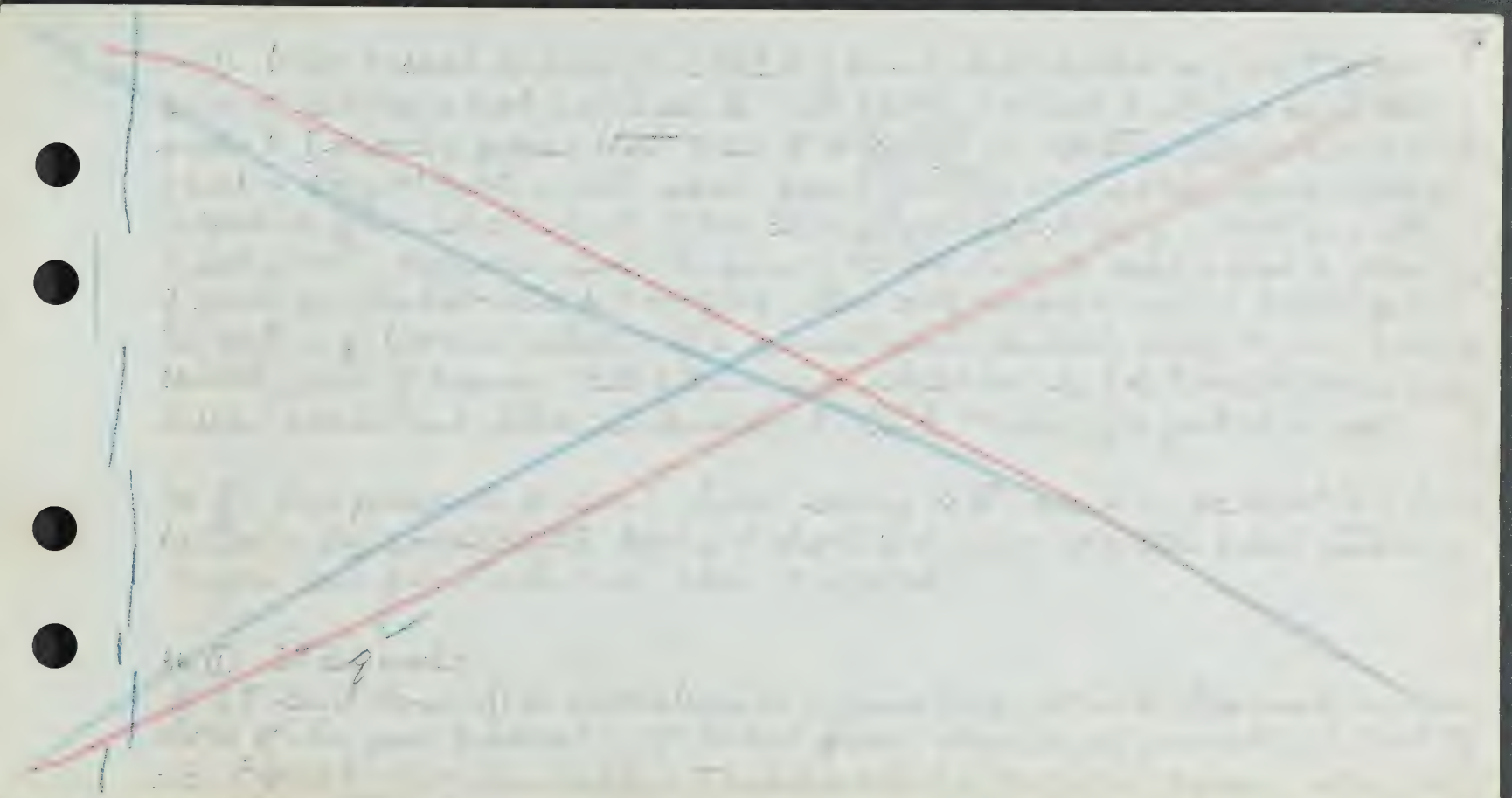

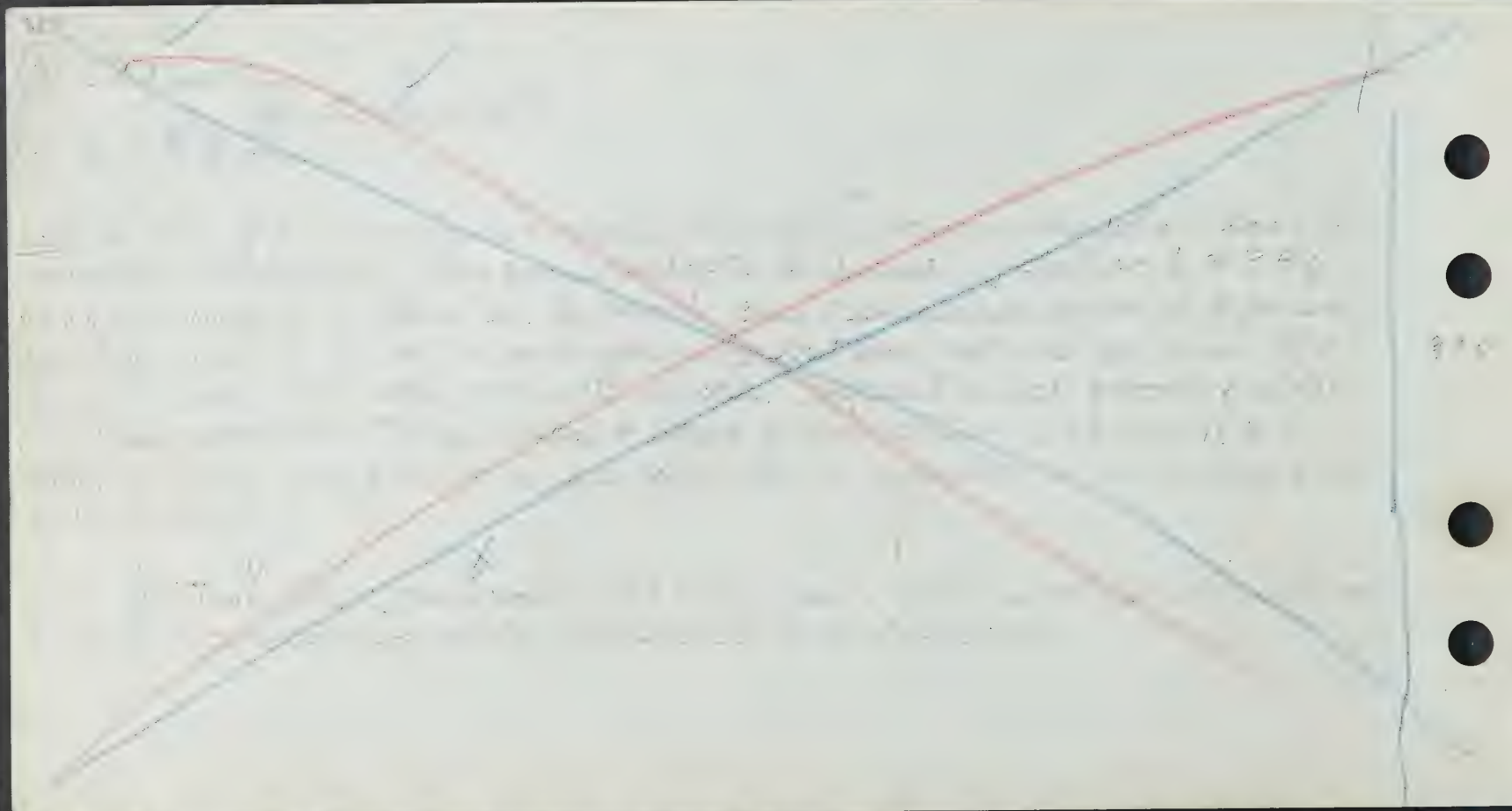

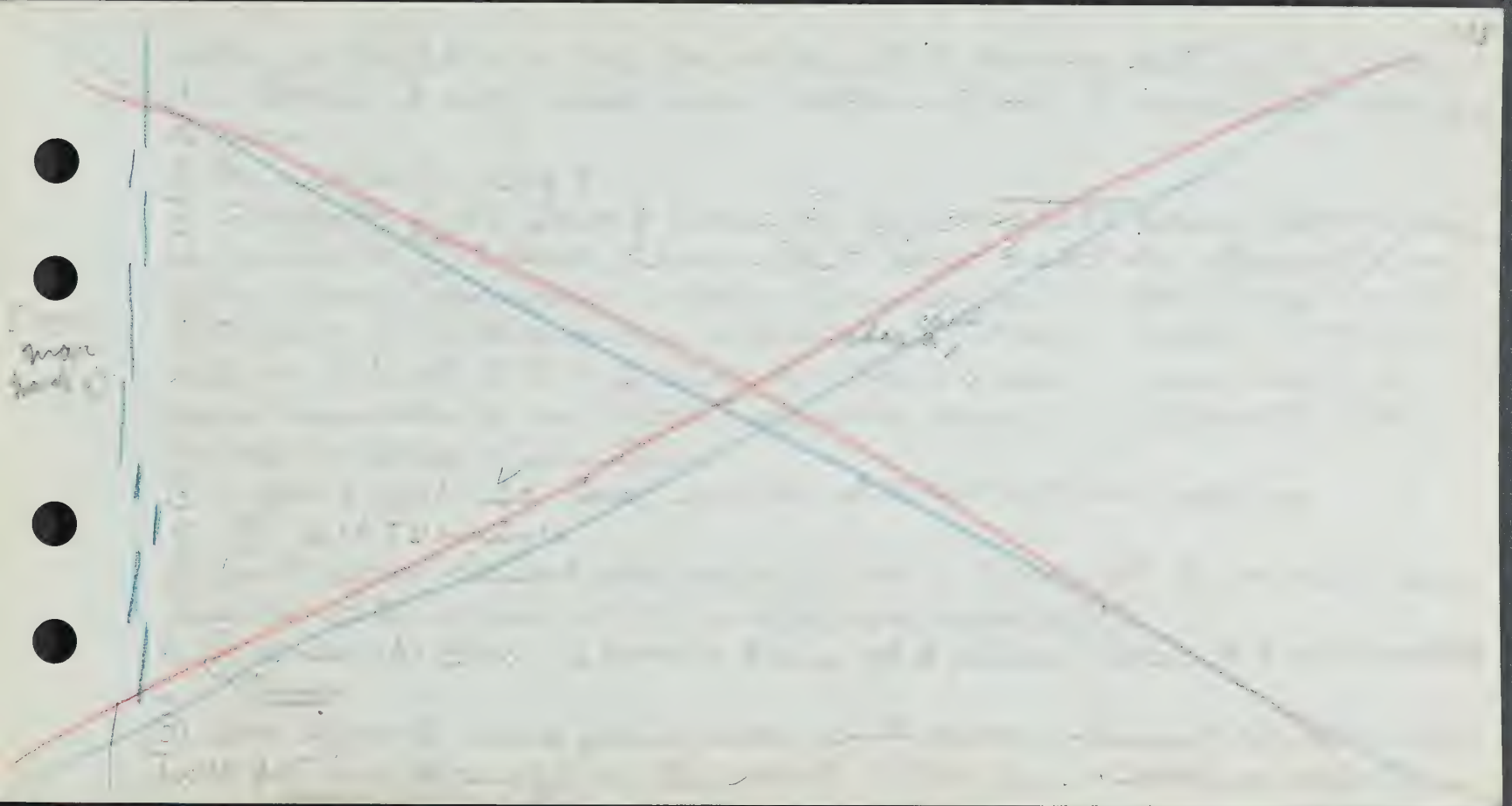

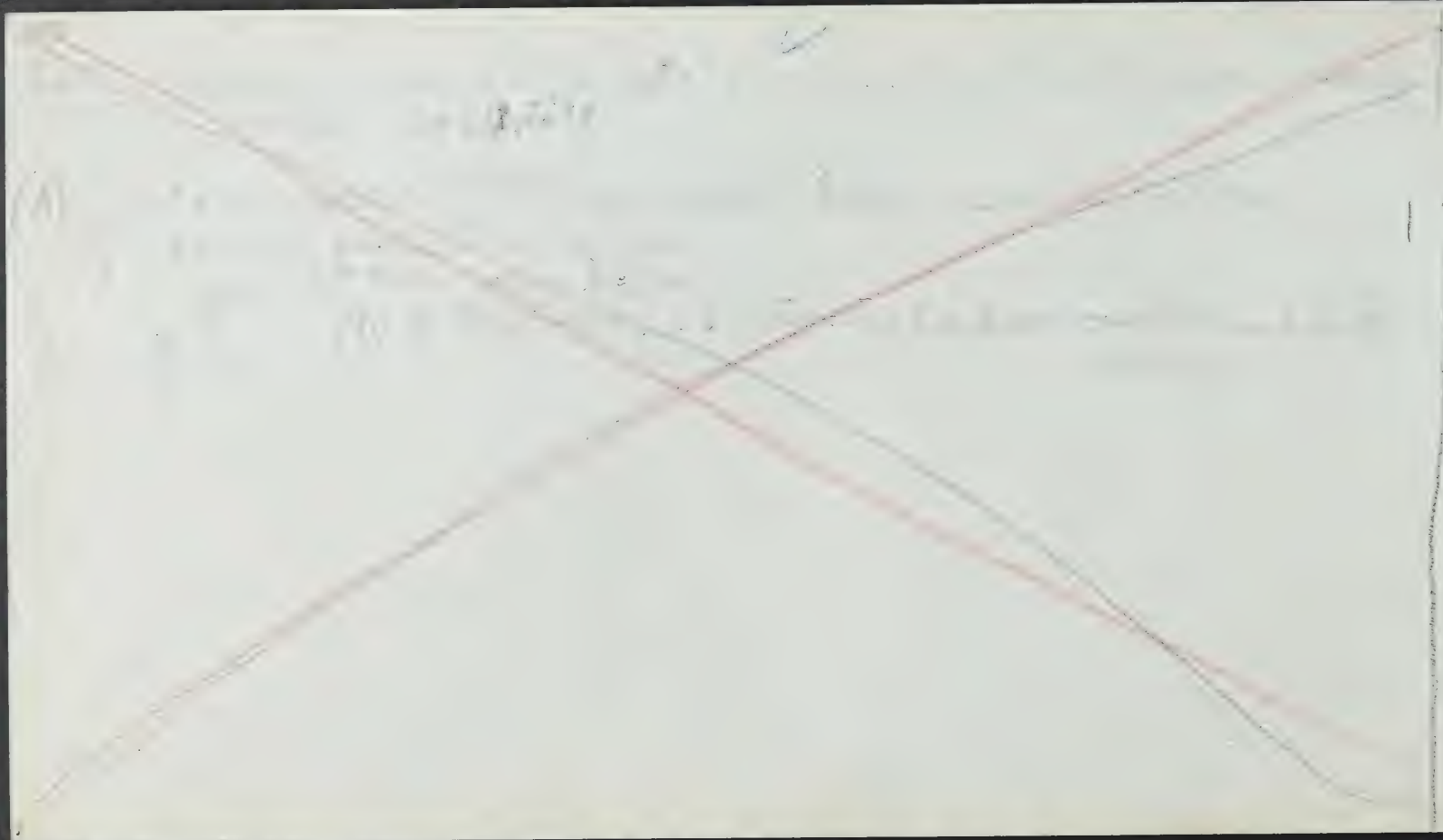

89. (1) ✗ hc x wanoas i sint ✓
(2) ✗ ~~stat~~ stiätmä·t x s. At death, she to at-kusta
ent a stick returns of its own power to sent.

92. (1) (2) bëi ks ✓ ai ✓ ɔ ɔ g m L k ɔ m ✗ were sisi to J's E, (2) they again had
a sisi named (B). Row in ~~Kusha~~ E there was living (A), whose w was a
bad tempered g. It was October, & river was full of cloas & kohos.
(A's) w sent him to get fish & he was capsized by a shifting log —
river was high — & pulled out but before he could be rescued
by canoe he was drowned. There was great grief. Now at that
time there were in (E) many (Kusha), under their ch (C), they were (D),
i.e. people who had come from east & deeper sea country. (B) was a v.
good carpenter, who was employed on ~~Kusha~~ mask, thus causing
jealousy, both in he got goods & he used to work secretly. An
evil (E) man now told (C), who had (E) blood in his veins & was re-
lated to (C), though he had long since ceased to be anything but a
Stoh, (he believe that (B) is responsible for (A)'s death, & has (we feel
sure) long been a s. ɛ k ʒ". Thus tempted (C) determined & took it out
right when he was lying down playing with his grandchild (C) stuck
a knife right against him, but (B) swiftly pushed it down so that it

(A) (Gemsbok x Eland)

(B) (Oshunigua)

(C) (Isabuna)

(D) (Wusquist)

(E) (Nanoate)

~~(F) (Wolf)~~

~~(G) (Wolf)~~

(F) Had it stopped here there might have been trouble further on. In such a case it rests with a discretion of a victim to decide whether or not to revenge, but usually the is not plunged into trouble.

(G) (B) said to Hicks, "Had we not lost our weapons you would all have been dead.

(H) Altutuimi Ik

(I) O reason they did not flee was: they could not, having been made brave by pride — i.e. they were (H)

(J) This was because (B) & (C) had long ago eaten part of a sc sand ostrich [illegible] but proof.

it went off it only pierced ~~his~~ a flashy part of his posterior, nothing more happened, nor did (A) run away. a news spread, & presently reached (B) & (C) who went up to (D). They realised that (E) was not seriously wounded & earnest blew out to their canoe. But all a time a malicious (D) man had been tempting (A). Until now he believed (F) wished ~~s~~ & him, & determined to kill (E) in spite of a fear of his fellow sticks owing to presence of (B) & (C). ~~An~~ a canoe tipped so that one bucket was lost & both (B)s & (C)s canoe boards. From a bank they fired & killed (E) — Consternation. (B) had one charge in his musket & consulted (C), well (E) is dead, probably it is time for us too to clear, shoot," said (C). (A) was laughing & (B) told him to stop, "your last laugh" fired & killed (A). (B&C) could be heard discoursing loftily together, "Let us not run away to-day we have performed our duty, if fate shall decree our death, let it be". So they landed at a bottom of a village & solemnly walked up a ~~b~~ sidewalk to a top. Out poured a sticks & began arrowing & stoning them but at first did not kill them, though their backs were full of arrows. At a top of a village they determined to stop & their words till they were killed all day a sticks struck a corpses & pounded them, & not a B C helped, so much were they afraid of a sticks who are like mad dogs when angry. Hear

3408

(A) twinâs

(B) wɔ[illegible] wu ~~wɔt~~

(C) about 90 years ago.

(D) ǧ u m

(E) (ǧ awat x ɛwɛ)

(L) (F) ɛ ˇ x z ä l ˈi (G)

(H) Some people have secret words of such

(H) there a tale he had been of in a place in his own land, & that

became an important pursuit, so that he did not want to return to his own

land

(I) Though there was here an infection of hostile law it did not need be an

attack by a 3rd town; it was not by a wild folk people, instead as

a war attack

(J) ɛ of kusqulst language

(K) qɔlsɛpiɛ en speˈkˈm, a later being a ~~bette~~ correct term.